

Signs of the Times

Afterward

By Geo. McCready Price

Lord, now I see why it was best for me,
This hard, rough way—it was the nearest
route

And smoothest, from that dreary, barren
waste

Where I was wandering when Thou found-
est me,

Back to this narrow path indexed, "To
home."

I thank Thee, Lord, for love in such dis-
guise;

And never thru the long, long coming years
Shall Doubt's dark whispers gloom my
mind again.

With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

A Word to Our Inquirers.—Here is a sample of many inquiries which come to us: "Please explain the following scriptures: Gal. 3: 19; Eph. 4: 11; Rom. 5: 13, 14; 1 Cor. 12: 28." Now these scriptures involve many questions. The fullest kind of explanation would carry us to other scriptures and other parts of God's word. Brief explanations might not touch the point in the inquirer's mind at all. Therefore we must insist that the particular points in the scriptures must be stated in the questions asked. This will make it very much better for the one who desires information, and very much better for the one answering the question.

2398.—Questions on Genealogy.

Is it important to remember any of the long lines of genealogy that form a part of our Bible lesson? BIBLE BAND.

Not necessarily. Sometimes they are very interesting as showing just how God fulfilled His promises in caring for the promised Seed. It also shows that the particular way in which the records were kept is evidence of the truthfulness of the word. In reference to Jacob's dying words to his several sons, this department is not capacious enough to explain these prophecies. They are worthy of study. Many of them were fulfilled in their national life. Some of them await fulfilment thru the Lion of the tribe of Judah.

2399.—What Law?

What law is referred to all thru the third chapter of Galatians? Some apply the 19th verse to the moral law, and some to the ceremonial law; which law is referred to? No. 771.

In Galatians sometimes law is referred to in general, sometimes in particular. Law is referred to in general to impress the fact that man is not justified by law; but law is referred to in particular to show that the moral law of God condemns us, and therefore we are under the law. Take the beginning of the third chapter, "Received ye the Spirit by the works of the law, or by the hearing of faith?" Of course they could not do it by the works of the law, because man's works are imperfect, and the Spirit does not come to work in the unrighteous; and so with the man who works miracles, he does not do it by law but by faith. Tenth verse: "For as many as are of the works of the law," depending on the works of the law, "are under a curse," because they can not lift that curse by doing imperfect works; therefore man is not justified by law. Verse 11. Yet if a man could do the law perfectly of himself, he could live in it, but he has sinned and can not. The law is weak thru the flesh, because the flesh is mortal and sinful. Rom. 8: 2. What then is the law for? Why did God speak the law, if it could not save man? The 19th verse tells us, "It was added [spoken, given in that special form] because of transgressions, till the Seed should come to whom the promise hath been made." Now there ought to be no question in regard to the law referred to. After calling to remembrance that law in the fifth chapter of Deuteronomy, Moses tells us that God spoke those Ten Commandments, "and added no more." Rom. 5: 20 tells us that the law came in that the trespass might abound; that is, that sin by the coming might become exceeding sinful. Rom. 7: 13. Man's conscience had become dead; sin had obliterated to some extent the law that was originally written in his heart, it needed the written law to convince him how sinful he was; so Paul tells us, "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7.

Who is the Seed?—Christ. Gal. 3: 16. What is the promise?—That He should be Heir of the

world. Gen. 22: 17; Rom. 4: 13. He has not yet come to receive that inheritance, has He? That will not occur until His second coming, for when He "shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25: 31. Therefore God's law is given to make sin seem exceedingly sinful, to point out sin until Christ shall come the second time. Pointing out the sin, it forces man to the Saviour. God reveals that we are sinners in order that He may reveal Himself to us as our Saviour. He shows us that we are in misery in order that He may reveal His mercy. He reveals to us that we are under the law, in order that He may write the law in our hearts, so that we shall not be bound as slaves, but be free, as willing, loving subjects of His. Before faith comes, we are under the law, but when that law is written in our hearts, then we are fulfilling the fruits of the Spirit, against which there is no law. Gal. 5: 22, 23.

2400.—What Kind of Death? Gen. 2: 17.

I am informed by a minister of the Gospel that the Hebrew word *muwth*, as transliterated by Strong, rendered die in the expression, "Thou shalt surely die," means physical death. Will you please give the best translation of the Hebrew in this text? P.

We have no fault to find with the translations of the common English versions, both King James and the Revised Versions, of "Thou shalt surely die." The claim that it refers to physical death is based on the theory, which the Bible does not sustain, that man is composed of two entities, the physical man and the spiritual man, and that the soul-man is able to exist apart from the body. Such a doctrine does not have support in the Scriptures of truth. God is dealing with the man as the whole man. It was the whole man that sinned, the whole man who was to die; dissolution was to take place. It may be of worth to refer to Eze. 18: 4 where the same word is used, "The soul that sinneth, it shall die," and again repeated in the 20th verse. So God pleads with Israel to turn from their sins in order that they might live, and asks them, "Why will ye die, O house of Israel?" Eze. 18: 31. Certainly, no mere dissolution of the body, but the death of the entire being, is referred to in this passage.

It seems a strange thing to us that men will declare that the "thou" of Gen. 2: 17 refers to the body, while the "thou" of Luke 23: 43 refers to the soul. It is by such theological gymnastics that the immortal-soul theory is maintained. God spoke to the whole man Adam when He told him that he would surely die if he sinned, and Jesus spoke to the whole man dying by Him on the cross that some day he would be with Him in Paradise.

2401.—The God of the Living.

We have been somewhat bothered over Mark 12: 26, 27. It seems to infer that Abraham, Isaac, and Jacob were alive at the time that Moses saw the burning bush. How does it harmonize with Rom. 14: 9? G. C. H.

If our inquirer would stop to think of the object that our Lord had in making the statement that He did, he would have no question whatever over it. The Jews did not ask Him any question in regard to the intermediate state. They did not ask Him that when the woman died whose wife should she be. Their question was upon the resurrection. The Sadducees did not believe in a resurrection, and by this cavil they hoped to disprove it. So they brought up the old story of the wife with seven husbands, and asked the question, "In the resurrection, whose wife shall she be?" The reply of Jesus is that they erred because they knew not the Scriptures nor the power of God, for "when they shall rise from the dead, they neither

marry, nor are given in marriage." And then He proves that there must be a resurrection, "But as touching the dead, that they are raised" not as touching the dead that they are now living, but "as touching the dead, that they are raised." Luke has it, "But that the dead are raised, even Moses showed, in the place concerning the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now He is not the God of the dead, but of the living; for all live unto Him." Luke 20: 37. It would be no honor to make Him the God of the dead. He is not a dead Deity; He does not rule over a dead kingdom; He has not the homage of dead subjects. All these come in consequence of sin, but He is the living God; and just as truly as He lives, all who are His live in His purpose, and so He counts them alive, because in that purpose they will be raised from the dead; "callesth the things that are not, as tho they were." See Rom. 4: 17. This you will find in perfect harmony with Rom. 14: 9 and with all the rest of the Scriptures. How utterly inconsistent it is to say that the Saviour set out to prove the resurrection and then proved that man needs none. Let us have such argument to a false theology, but not to the divine Teacher.

2402.—The Two-Horned Beast.

Will the two-horned beast, which we understand to be the United States, make fire come down from heaven in a similar manner to that in which Elijah called fire down from heaven, which consumed the burnt sacrifice and the wood, etc.? In other words, will fire come down in a literal manner, or will it be in a figurative sense? Will it be a consuming fire? No. 237.

It is impossible for us to say in just what manner or way this prophecy will be fulfilled. It evidently seems to mean literal fire. Whether it shall be in the form of electricity or how we do not know. With the prophecies which are yet unfulfilled we may not mark out the express way in which they will be fulfilled. Suffice to say this, that when the fulfilment takes place, the children of God will recognize it as the fulfilment of the prophecy. The reference to Elijah has of course suggestions with it. The real test between Baal and Jehovah was the God that answered by fire. Baal was the sun-god. His worshipers were fire-worshipers, and yet the Lord's prophet did what they could not do. So in the last great test when the false prophet (for so the two-horned beast is also called) shall endeavor to lead men astray, the same miracle may be repeated in counterfeit, altho not in the same manner that it was wrought by Elijah; for we read in 2 Thess 2: 9 that Satan will work "with all power and signs and lying wonders."

2403.—The Beginning of Creation.—No. 1305.

—We do not necessarily understand from Gen. 1: 5 that God began the creation of the world in the evening. When He began the creation of the world we do not know. That is stated in the first verse, "In the beginning God created the heavens and the earth." How far back it extends or what period of time is covered by that expression "in the beginning," which occurs several times in the word of God, is unknown to us; that is among the mysteries that God has reserved to Himself. The record in Genesis 1 is the taking of this earth from its waste and void and dark condition and fitting it for the home of man in six days; and for the Lord's own good reason He placed the beginning of the day at evening or the dark part.

2404.—The Light. Gen. 1: 3-5.—No. 1007.

We have no reason to believe that the light of verses 3 to 5 was any different from the light of verses 14 to 17. The language of verses 16, 17 is doubtless the language of appearances, as regards the fourth day. God made the sun and the moon and the stars, made them perhaps when the earth itself and the whole solar system were created, but on account of the dense clouds which surrounded the earth their light as bodies of light had not penetrated to the earth. On the fourth day this was removed, and the light shone out in the firmament of heaven.

Signs of the Times.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

For Terms, See Page 15
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Christ the Teacher and Healer

By Mrs. E. G. White

"He Sent His Word and Healed Them."

A CENTURION'S servant was lying sick of the palsy. Among the Romans the servants were slaves, bought and sold in the market-places, and often treated with abuse and cruelty; but the centurion was tenderly attached to his servant, and greatly desired his recovery. He believed that Jesus could heal him. He had not seen the Saviour, but the reports he had heard inspired him with faith. Notwithstanding the formalism of the Jews, this Roman was convinced that their religion was superior to his own. Already he had broken thru the barriers of national prejudice and hatred that separated the conquerors from the conquered people. He had manifested respect for the service of God, and had shown kindness to the Jews as His worshipers. In the teaching of Christ, as it had been reported to him, he found that which met the need of the soul. All that was spiritual within him responded to the Saviour's words. But he thought himself unworthy to approach Jesus, and he appealed to the Jewish elders to make request for his servant's healing.

The elders present the case to Jesus, urging that "he was worthy for whom He should do this; for he loveth our nation, and he hath built us a synagogue."

But on the way to the centurion's home, Jesus receives a message from the officer himself, "Lord, trouble not Thyself; for I am not worthy that Thou shouldst enter under my roof."

Still the Saviour keeps on His way, and the centurion comes in person to complete the message, saying, "Neither thought I myself worthy to come unto Thee," "but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

"I represent the power of Rome, and my soldiers recognize my authority as supreme. So dost Thou represent the power of the infinite God, and all created things obey Thy word. Thou canst command the disease to depart, and it shall obey Thee. Speak but the word, and my servant shall be healed."

"As thou hast believed," Christ said, "so be it done unto thee. And his servant was healed in the selfsame hour."

The Jewish elders had commended the centurion to Christ because of the favor he had shown to "our nation." "He is worthy," they said, "for he hath built us a synagogue." But the centurion said of himself, "I am not worthy." Yet he did not fear to ask help from Jesus. Not to his own goodness did he trust, but to the Saviour's mercy. His only argument was his great need.

In the same way every human being can come to Christ. "Not by works of righteousness which we have done, but according to His mercy He saved us." Do you feel that because you are

a sinner, you can not hope to receive blessing from God? Remember that Christ came into the world to save sinners. We have nothing to recommend us to God; the plea that we may urge now and ever is our utterly helpless condition, which makes His redeeming power a necessity. Renouncing all self-dependence, we may look to the cross of Calvary and say,—

"In my hand no price I bring;
Simply to Thy cross I cling."

"If thou canst believe, all things are possible to him that believeth." It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every evil trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men, is still the same mighty Redeemer. Then grasp His promises as leaves from the tree of life: "Him that cometh to Me I will in nowise cast out." As you come to Him, believe that He accepts you, because He has promised. You can never perish while you do this—never.

"God commendeth His love toward us, in that while we were yet sinners, Christ died for us."

And "if God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or

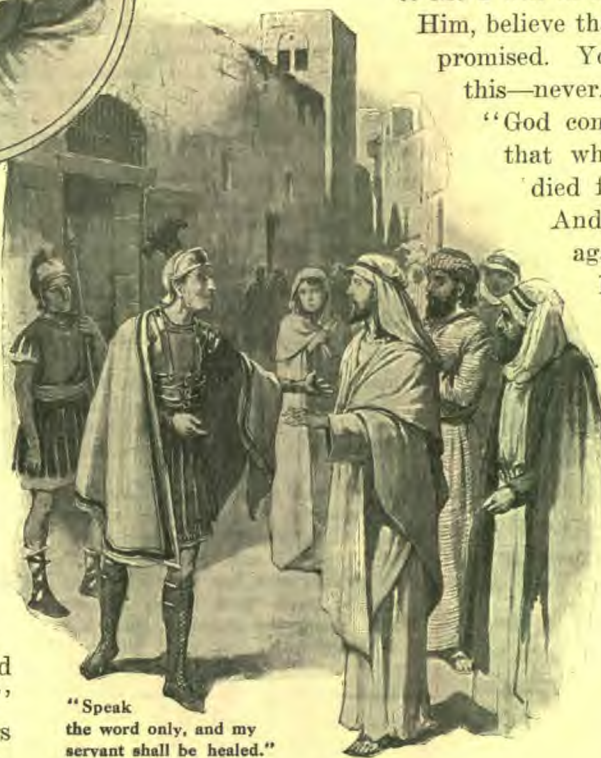
peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors thru Him that loved us."

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"The whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. It is the grand stimulus, the constraining force, that quickens the physical, mental, and spiritual powers, and directs the life into right channels."



"A centurion's servant was lying sick of the palsy."



"Speak the word only, and my servant shall be healed."

The Law of Rest in the Healing of Disease

By G. D. Ballou, for Many Years a Devoted Student of Physical and Mental Therapeutics

(Concluded from Last Week.)

Miracles and Gifts of Healing.

WHY, then, in the face of the facts before us and the needs of humanity and the promise of the Saviour in the last commission—"These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover"—why do not we see more of the miraculous workings of God's Spirit?

Some will claim that we are having them in Christian Science. Do not be deceived; there have been no real miracles wrought by these so-called healers. That working is only a perversion of the true application of the law of rest. They have shown no creative power.

By a special process of diversion they have made a multitude of people forget the worryings and frettings which caused their physical ills, by contemplating the vagaries and mysteries of something that is neither Christian nor science. Even Mrs. Eddy is yet troubled occasionally with an "old belief"—her term for a fit of sickness.

Nor does hypnotism present us with any manifestations of divine power. It is only the manipulation of a mind and nervous system that has in a measure lost control of itself.

But are there no miracles among all those who have in the last few years claimed divine power to heal? The writer has kept his eyes open for the last forty years trying to intelligently observe and interpret the religious and other phenomena of these times. Among all those who advertise themselves as possessing the divine power to heal, or are willing and anxious, like Gehazi of old, to look out for the filthy lucre, I must say frankly I have never seen a case of real healing. The lepers have not been cleansed, nor the palsied restored to health, nor the maimed been made whole, nor the crooked made straight. I have seen them throw aside their crutches at the command of Alexander Dowie, but in three days they were on them again as helpless, and more so, than ever. I have seen a sort of hypnotic working that held control for a brief period, and then the invalids lapsed into a worse condition than their former one.

Cases of Genuine Healing.

None of these professional healers have any antidote for poisons, nor do they venture to try their pretensions on smallpox nor spinal meningitis. Christian Scientists have not yet adopted Mark Twain's advice to them to "stick to surgery." It is folly to spend time looking for integers where nothing but zeros are written. A few cases I have seen and known among those who unpretentiously and humbly asked God for help, if it could honor Him to grant it, where cancers and other incurable tumors have been removed. I have seen a case where peritonitis had

prevailed until the death-damp was upon the brow and the eyes were set as in death. I have seen the change come like a flash of light in answer to the humble petition for help, and the hue of health take the place of the pallor of death, and the patient mend from that moment and live to serve God for years without a single symptom of the old malady. And I know the physicians who have attested these cases. And there are others acquainted with similar cases.

But there was no boasting nor spiritual bombast, if such a thing can be, nor any braggadocio indulged in connection with

Without a Guide.

ASLEEP or 'wake I can not tell,
But if indeed I only dreamed,
A strangeness o'er my spirit fell,
A wondrous panorama beamed:
A mighty ocean, broad and wide,
Spread out before my wondering sight,
While on its dark and treacherous tide,
Two vessels rode with canvas white.

"What are those vessels, pray?" I said,—
Asking of one with wings of flame—
He touched mine eyes, and quick I read
The "Old Ship Zion's" glorious name;
While on the other's ponderous hulk,
I looked and read with bated breath,
Upon her banner black unfurled,
In words of fire: "The Ship of Death."

E'en while I looked, the storm king threw
His mighty wings athwart the sky,
The maddened billows fiercer grew,
And tossed their foam-capped waters high,
While many a rock and treacherous shoal
Lay hidden 'neath the whelming wave,
While beckoning lights from pole to pole
But lured the mariner to his grave.

And on the "Ship of Death," I heard
The song of reveling and mirth,
While from the crew there sounded forth
A voice which rang o'er sea and earth:—
"Throw out the compass from the ship,—
We need it not our bark to guide!"
And laughter rang from lip to lip,
As sank the compass 'neath the tide.

I looked again; far o'er the deep,
There sounded forth a sullen roar,
The livid lightning blazed in wrath,
"The Ship of Death" was seen no more.

But still the good "Ship Zion" rode
With chart and compass as her guide,
And swift toward Canaan's blest abode,
With joy I saw her safely glide,
And angels met her on the strand,—
Grief, pain, and death forever past;
Wide swung the gates of Beulah land,—
O hallelujah! home at last!

MRS. L. D. AVERY-STUTTLE.

these cases either before or afterward. God our Father is ready to hear the feeblest cry of His humblest child. His hand is not shortened that it can not save; nor His ear heavy that it can not hear.

But why do we not hear of more of these cases of healing? It is said of one place that Jesus "did not many mighty works there because of their unbelief." Again, if blessings are asked for selfish ends, the Lord can not, in love for the individual, grant them. Again, where are the men and women to-day who could bear in their persons the gift of miracles and not be exalted by it? If Paul needed a messenger of Satan, a thorn in the flesh, to buffet him lest he be exalted above

measure thru the abundance of the revelations given him, what would the men of this generation need to keep them humble under similar circumstances? There are a few here and there, enough to attest the power of God, and He will manifest His power thru them whenever it can honor His name and advance His cause.

But the children of God in the last generation of men are not to be characterized so much by miracle-working as by the spirit of obedience and willingness to suffer. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. See context to learn when this applies. Paul says, "So that ye come behind in no gift [of the Spirit]; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7, 8. So their endowment is the patience of the saints and the commandments of God in their outward conduct; the faith of Jesus and the gifts of the Spirit for their support and comfort. These are stupendous facts. The patience of the saints shows a life in harmony with natural law. There is no patience without temperance. 2 Peter 1:5-11, particularly verse 6. And they must have absorbed the truths of the text, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Rom. 12:1. They will be in condition for the Lord to work for them, because they have been obedient to all God's requirements, both moral and natural. And having lived up to the light given on the care of their bodies, they have less occasion for the working of miracles in their behalf.

Getting Ready to Live.

Think you, reader, that the Lord will take special pains to work miracles for those who do not care enough about His word to practise self-denial in eating and drinking, and are so fretted and worried about the things of this life that they forget to breathe? We hear much about getting ready to die. It is my opinion that but few of us are fit to live. So it is an important thing to learn how to appreciate, honor, and adorn this life. Does not the life to come depend on this? When that is bestowed it will become infinitely more valuable than this. But now let us show our appreciation of this life by following the simple principles on which it depends, if we want God to take a special interest in our cases and work for us in our extremity. If we have lived carefully and humbly to the best of our light and knowledge, we may look to Him hopefully and joyfully, trusting Him to do just the thing that will be for our good and His glory, both here and hereafter. And here let us say that after unbelief and danger of exaltation, the greatest hindrance to miracle-working in the church is the failure to live up to the laws of health—in other words, failure to daily take care of the life God has bestowed on us here. And then comes the unreconciled heart.

Death is not the worst thing that can overtake the Christian. An unreconciled heart may be developed at last, if we are not

wholly His. Teasing and commanding the Lord are not becoming.

Importunings are not long necessary, for He avenges *speedily* when the day and night cry begins to ascend. We may not expect that every ailment will be removed in answer to prayer, for then death would not be possible. But "if we ask anything according to His will, He heareth us." So let calm resignation be the soul of every petition for relief, and then whatever comes is best for time and eternity. Of this very time it is said, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13. The next verse brings the coming of Christ. So let us with all the apostles and prophets look to that event for the fruition of our hopes and not be too anxious for our way and wishes to be fulfilled, so shaping our lives and our petitions for aid in our extremity that God can safely give favorable answers to our petitions, and thus thru helping His people with miraculous power when needed, advance the interests of His cause.

A Wonder-Working Power.

I can not leave this subject without referring to a wonder-working power that will be developed in this world just before the coming of Jesus and which will constitute one of the signs of the end. In Matthew 24, Jesus, in answering the question, "What shall be the sign of Thy coming, and of the consummation of the age" (A.R.V., margin), says, "For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." In Revelation 16, describing the seven last plagues which just precede the coming of the Lord, it says of a certain manifestation: "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Now here is a wonder-working power from beneath opposing God's work and pretending to work miracles, and the result is deception and war. Every one living knows of the inception of these manifestations in our own day, foretold in Matthew 24. Their name is legion and their devotees are numbered by millions.

Their working can be called miraculous only on the ground that anything which we can not account for on any known natural principle is a miracle to us; not intrinsically miraculous, but only relatively to us, because we can not understand it. But because I can not understand some occult, mysterious working does not prove it to be of God nor yet for my good.

We have been considering the genuine, now we are looking at the counterfeit. The old Detector shows up this spurious affair. Isa. 8:17 pictures the Lord's servants as waiting and looking for Him. And right following in this chapter it tells of familiar spirits that, thru modern wonder-workers, are trying to get human hearts and minds turned to them in seeking to the dead.

Verse 20 applies the test: "To the law and to the testimony; if they speak not accord-

ing to this word, it is because there is no light in them." The true people of God will have all the gifts and will keep the law and the testimony. The spurious workers will use just enough of the Bible to trap the unwary, but they will every time reveal a character and a teaching that are not in harmony with God's standards. And it is not only those who openly pretend to deal with the old familiar (from the word family) spirits, but also every wonder-worker whose life is not in harmony with the law of God and the testimony of Jesus Christ and whose teachings must of necessity antagonize God's word, who are unsafe guides in these perilous times.

So now we have right here before us two classes of teachers, each of which is a sign of the day of God. One class humbly follow God's law and the faith of Jesus, saying, "Thy will, O God, be done," developing patience, obedience, and faith until these qualities mark them as God's children and candidates for His soon-coming kingdom. The other class set forth signs and wonders and pretend to work miracles by divine

Go Forward.

God's Command to the Children of Israel.

Go forward out of Egypt!
Does the Red Sea cause dismay?
Never mind. The Lord, Jehovah,
Will for you prepare a way.
Go forward; cross the desert!
Do you fear to starve and die?
Be not troubled; heavenly manna
God, unfailing, will supply.
Go forward, cross the Jordan!
Tho its waters deep may roll,
God who led you to its margin,
Doth its mighty stream control.
Go forward, never fearing,
When ye hear Jehovah's word;
Naught of evil can withstand you
If your Leader is the Lord.
—Anon.

power, drawing thousands of sentimental, marvel-loving minds after them, setting forth the occult things of the so-called underworld; teaching theories that if received overthrow the Bible doctrine of salvation; leading men and women to trust in the wonder-worker to develop in them the hidden powers—"the God within"—by which they may become masters of every situation, pretending to rise superior to all the forces of nature and control all things of time and sense.

I can not begin to call to mind all the extravagant claims, nor can I name all the long list of wonder-workers that just now are seeking for recognition on account of their wonder-working. They will even carry it thru to the day of final reckoning, when they will say to the Judge: "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" The Master will reply: "I never knew you: depart from Me, ye that work iniquity [that break My law]." Matt. 7:22, 23.

The same evil vein runs thru all this false wonder-working like a barbed wire empaling thousands upon its multitudinous prongs—the rejection of God's word, and the doctrine of an indestructible entity within

every man, which is either a part of or superior to the God of the Bible. This error is as old as the world, and came from the father of lies when he said, "Ye shall not surely die; . . . ye shall be as gods." Gen. 3:4, 5.

Discernment comes only thru the word of God as illumined by His Spirit. Those who seek it will be able to detect the spurious. They will obtain the Spirit "of power, and of love, and of a sound mind," and they will not be ignorant of Satan's "devices." 1 Tim. 1:7; 2 Cor. 2:11.

High Treason.

ONE day in Maryborough, Australia, a man called at the house where I was staying—one of the finest looking men I ever saw. He had a splendid head, broad, high, dome-like forehead, overhanging eyebrows, piercing eyes, and a stalwart frame. He said: "What have you against me?" I said: "What do you mean? I don't know that I ever saw you before." He said: "This is what I mean. I am not a Christian, and make no pretensions to being a Christian; but I claim to be a man leading a moral, upright life, doing my duty by my fellow men in all the relations of life as far as I understand it. But I have not accepted Christ, and don't profess to accept Him. Now, what have you against me?" I said: "I have this against you. Jesus Christ is your King by divine appointment. You say you have not accepted Him. You have rejected Him." I looked into those piercing eyes; they looked into mine. I said: "I charge you, sir, with high treason against heaven's King." A dark look came over the man's face. Without a word he rose to his feet, passed out of the room, and out over the lawn without looking around.

Days, weeks, and months passed. We had gone to Tasmania, and had come back to Australia, and were in Ballarat. One day at the close of an afternoon meeting in Ballarat, that same man with the piercing eyes came to me and said: "I have come way down from Maryborough to tell you that you shall never again charge me with high treason against heaven's King." He held out a powerful hand, and I put mine into it. He said: "Down!" and down we sank on our knees, and he handed in his allegiance to heaven's King, Jesus Christ.—Anon.

No historian thinks of denying that Sunday legislation began in 321 A.D., under Constantine; that his first law was pagan, purely, in form, fact, and essence; that it represented the union of church and state after the pagan model. This legislation and the fixing of "Easter" by civil law on Sunday, rather than on the fourteenth day of the month, according to the paschal law of the Jews, completed the civil and political enthrone-ment of Sunday in place of the Sabbath.—A. H. Lewis, in "Swift Decadence of Sunday; What Next?"

"He who becomes a Christian 'for revenue only' will discover sooner or later that he has undertaken a hard job. There's nothing in it."

The Change of the Sabbath

WHO changed the Sabbath? The day originally observed was the seventh day of the week. The day observed by the majority of the Christian church is the first day of the week. Was it not Christ, therefore, who changed the Sabbath at His crucifixion or resurrection? And if He did not do it, was it not changed by apostolic authority? If neither Christ nor His apostles made such a change, who did? The Bible-reading and the statement of facts which follow propose to answer this question. Has the change been legitimate, or has a great crime been committed? What is the testimony of prophecy and history?

I. Prophecies of Christ and His Work.

1. *What prophecy of Christ was given thru Moses?*

"I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them ALL THAT I SHALL COMMAND HIM. And it shall come to pass, that whosoever will not harken unto My words which He shall speak in My name, I will require it of Him." Deut. 18:18, 19.

2. *What did Isaiah prophesy of Christ?*

"The LORD [Jehovah] is well pleased for His [Christ's] righteousness' sake; He [Christ] will MAGNIFY THE LAW, AND MAKE IT HONORABLE." Isa. 42:21.

3. *As the Spirit of Christ spoke thru the prophets (1 Peter 1:10, 11), what did the great Teacher say thru David as to His attitude toward God's law?*

"Lo, I come; in the volume of the Book it is written of Me, I DELIGHT TO DO THY WILL, O MY GOD; yea, THY LAW IS WITHIN MY HEART." Ps. 40:7, 8. Compare with Heb. 10:5-10, where this scripture is applied to Christ.

II. Fulfilled in Christ's Teaching and Example.

4. *Was it Christ's purpose to present a law of His own or a new law?*

"I DO NOTHING OF MYSELF; but AS MY FATHER HATH TAUGHT ME, I SPEAK these things." John 8:28.

"I have not spoken of MYSELF; but the FATHER which sent Me, He GAVE ME A COMMANDMENT, WHAT I should SAY, and WHAT I should SPEAK." John 12:49.

5. *What honor and regard did He show toward God's law?*

"Think not that I am come to destroy the law, or the prophets: I am NOT come to DESTROY, but to FULFIL. For verily I say unto you, Till heaven and earth pass, one jot or one tittle SHALL IN NOWISE PASS FROM THE LAW, till all be fulfilled." Matt. 5:17, 18.

NOTE.—"Shall in nowise pass from the law." The double negative here strengthens the sense so as to admit of no contradiction.

And the word 'shall,' it may be observed, is not barely future, declaring what WILL be, but has likewise the force of an IMPERATIVE, ordering what SHALL be. It is a word of authority, expressing the sovereign will and power of Him that spake,—of Him



Statue of Constantine, in Rome, the Author of the First Sunday Law.

THE LORD'S SABBATH LAW, THE FOURTH COMMANDMENT OF THE DECALOGUE.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

THE SABBATH OF THE APOSTASY AS GIVEN IN "BUTLER'S CATECHISM."

"Question.—Say the third commandment.

"Answer.—Remember that thou keep holy the Sabbath day.

"Question.—What is commanded by the third commandment?

"Answer.—TO SANCTIFY THE SUNDAY."

whose word is the law of heaven and earth, and stands fast forever.

"One jot or one tittle shall in nowise pass,' 'till heaven and earth pass,' or as it is expressed immediately after, **TILL ALL (or rather ALL THINGS) BE FULFILLED**, till the consummation of all things. There is therefore no room for that poor evasion (with which some have delighted themselves greatly) that 'no part of the law was to pass away till all the law was fulfilled; but it has been fulfilled in Christ; and therefore now must pass away for the Gospel to be established.' Not so; the word **ALL** does not mean all the law, but all the things in the universe; as neither has the term **FULFILLED** any reference to the law, but to all things in heaven and earth."—John Wesley, on Matt. 5:17-19.

6. *How did He regard the law?*

"I HAVE KEPT MY FATHER'S COMMANDMENTS, and abide in His love." John 15:10.

"And He came to Nazareth, where He had been brought up; and, AS HIS CUSTOM WAS, HE WENT INTO THE SYNAGOG ON THE SABBATH DAY." Luke 4:16.

7. *How did the holy women who followed Jesus regard the Sabbath, even after His death?*

"They returned, and prepared spices and ointments, and RESTED THE SABBATH DAY ACCORDING TO THE COMMANDMENT." Luke 23:56.

8. *What does the commandment enjoin?*

"REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. Six days shalt thou labor, and do all thy work; but the SEVENTH DAY IS THE SABBATH OF JEHOVAH THY GOD." Ex. 20:8-10.

9. *What is the teaching of the apostles?*

"Do we then make void the law thru faith? God forbid; yea, we ESTABLISH THE LAW." Rom. 3:31.

"If ye fulfil THE ROYAL LAW according to the SCRIPTURE, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and YET OFFEND IN ONE POINT, HE IS GUILTY OF ALL. For He that said [margin, "that law which said"], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So SPEAK YE, AND SO DO, AS THEY THAT SHALL BE JUDGED BY THE LAW OF LIBERTY." James 2:8-12.

NOTE.—There can be no question as to the law here meant. (1) It is the royal law of the great King whose "kingdom ruleth over all." (2) It is not a new law, but the law according to the Scripture,—a law found in the Old Testament. (3) It is the law which contains the precepts: "Do not kill;" "Do not commit adultery." This is the Ten-Commandment law. (4) It is the same law to which the wise man refers (Eccl. 12:13, 14), by which we must be judged.

From the above witnesses, and many more might be called, it is clearly evident that neither our Lord nor His apostles even pre-

For Winter Evenings

sumed or thought to change God's law. They knew in the very nature of the case that it could not be changed; that it was founded in the very character of God and in the normal nature and needs of man. Therefore "an enemy hath done this." A usurper, a criminal, a traitor to God's government has sought to do what Christ would not, could not, do. We shall find this power predicted in the prophecy of God's word; and we shall also find the open, clear acknowledgment by this power itself that it has sought to do, and seemingly accomplished, what the more sure word of prophecy declares. We shall test the criminal by the same means as we did the great Teacher.

III. Prophecies of the Crime.

10. What does Daniel predict of the work of a certain apostate power?

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and THINK TO CHANGE TIMES AND LAWS; and they shall be GIVEN INTO HIS HAND UNTIL a time and times and the dividing of time." Dan. 7:25.

NOTE.—The Septuagint and the Revised Version, in fact most of the versions, read "THE LAW," the law which he could not change, but could only THINK to change. Wintle and Spurrell read, "Shall presume to change the appointed times and the law." The Douay, or Catholic, translation is "He shall think himself able," to do this.

11. What does the apostle Paul say of the coming apostasy?

"For I know this, that after my departing shall grievous wolves ENTER IN AMONG YOU, NOT SPARING THE FLOCK. Also OF YOUR OWN SELVES shall men arise, SPEAKING PERVERSE THINGS, to DRAW AWAY DISCIPLES AFTER THEM." Acts 20:29, 30.

"Let no man deceive you by any means; for THAT DAY SHALL NOT COME, except there come a FALLING AWAY FIRST, and that MAN OF SIN be revealed, the son of perdition; who OPPOSETH and EXALTETH HIMSELF ABOVE ALL THAT IS CALLED GOD, or that is worshiped; so that he as God sitteth in the temple [or church, see 1 Cor. 3:16; Eph. 2:20-22] of God, showing himself that he is God." 2 Thess. 2:3, 4.

NOTE.—The great Head of the church is the Lord Jesus Christ (Eph. 1:22, 23), and the law of the church is the word of God, which came thru Christ. Now, the only way for a power to OPPOSE God is to enact laws contrary to God's law, and to demand obedience thereto. The only way in which it could exalt itself ABOVE God is to demand that ITS LAW shall be OBEYED in PREFERENCE to GOD'S LAW. The same law promulgated by two rival powers in the same territory would be an impossibility, and would show no distinction between the adherents of the two powers. There must be a difference in the laws, and therefore this power must seek to change God's law, and this difference made by the change between the law of God and the law of this usurping power must be the very mark of opposition

to God and exaltation above Him. There is no evading this conclusion.

IV. Confession to the Prediction.

12. What did Eusebius, the apologist of the corrupt Constantine, say that Constantine, Pope Sylvester, and such bishops as himself had done?

"All things whatsoever that it was duty to do on the Sabbath, THESE WE HAVE TRANSFERRED to the Lord's day [Sunday]."

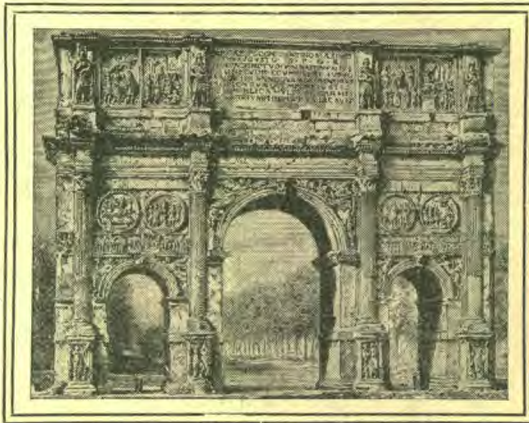
13. What do Roman Catholic authorities say as to this?

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which THERE IS NO SCRIPTURAL AUTHORITY.

"Ques.—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith?—do they find this permission clearly laid down in the Sacred Volume?"

"Ans.—On the contrary, they have only the authority of tradition for this practise. In pro-



Arch of Constantine in Rome.

faning Saturday, they violate one of God's commandments, which He has never clearly abrogated,—Remember that thou keep holy the Sabbath day."—See "Doctrinal Catechism," pages 101, 174, 351-355.

"Ques.—How prove you that the church hath power to command feasts and holy days?"

"Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."—*"Abridgment of Christian Doctrine."*

NOTE.—Read also the following letter from Cardinal Gibbons to Mr. John R. Ashley of Rock Hall, Md.:

"CARDINAL'S RESIDENCE, Baltimore, Md.,
"Feb. 25, 1892.

"JOHN R. ASHLEY, ESQ.—Dear Sir: In answer to your first question, directed by the cardinal to reply to your letter, I will say:

"1. Who changed the Sabbath?"

"Answer—THE HOLY CATHOLIC CHURCH.

"2. Are Protestants following the Bible or the holy Catholic Church in keeping Sunday?"

"Ans.—THE PROTESTANTS are following the CUSTOM INTRODUCED BY THE HOLY CATHOLIC CHURCH.

"3. The Protestants do contradict themselves by keeping Sunday, and at the same time profess to be guided by the Bible only. I am faithfully yours,
"C. F. THOMAS, Chancellor."

NOTE.—Surely the above is sufficient to show (1) that neither Jesus nor His apostles had any part in the change of the Sabbath; and (2) that the apostasy, centering in the Papacy, did make the change. Yet there is

much more testimony from other sources, Protestant writers, for instance, which shows the change to be gradual, as apostasy always is:

"Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in A.D. 321."—Sir Wm. Domville, "Examination of the Six Texts," page 291.

"By none of the Fathers before the fourth century is it [the first day of the week] identified with the Sabbath; nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Jesus or His apostles.

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A.D. . . .

"It was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined, by an ecclesiastical authority (the third council of Orleans)."—Chambers' Cyclopedia, art. "Sabbath."

"Opposition to Judaism introduced the particular festival of Sunday very early indeed, into the place of the Sabbath. . . . The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."—Church History, Rose's Neander, page 168.

The Augsburg Confession, drawn up by Melancthon says:

"The observance of the Lord's day [Sunday] is founded not on any command of God, but on the authority of the church."—Cor's "Sabbath Manual," part 2, section 10; also "History of the Sabbath," page 434.

Lyman Abbott, editor of the Christian Union, says in that paper of Jan. 19, 1882:

"The current notion that Christ and His apostles, authoritatively substituted the first day for the seventh is absolutely without any authority in the New Testament."

The Protestant Episcopal Church says:

"The day is now changed from the seventh to the first day, . . . but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church."—*"Explanation of Catechism."*

The Christian at Work, in its issue of Jan. 8, 1885, says:

"The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church, and on this basis, and none other, does the Christian Sabbath, the first day of the week, rightly rest."

The "Methodist Episcopal Theological Compendium" (page 103) says:

"It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."

This is the evidence in part, reader, which day will you choose?

Forced into Almost Seeing.—Discussing various theories of matter, Mr. B. Latour, in the Cosmos of Paris, November 2, says: "In this bold and triumphant flight of science toward the larger and more comprehensive synthesis, we may detect an homage—perhaps too unconscious,—to the unity of the divine truth and to the simplicity of that eternal wisdom which, at the basis of the created universe, has disposed all things regularly in number, weight, and measure." And that is what the Bible teaches; but it teaches further that this balance has been interfered with by sin. Why can not scientists in their groping grasp the true? Is it because it is too simple?



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For further information see page 15.

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Faith and Love.

IN its simplicity and results, faith in God is harmony with God. In other words, faith is agreement with God. God speaks; faith says Amen. God promises; faith believes. God gives; faith receives. God commands; faith obeys. God is silent; faith is submissive, expectant.

How beautifully this works in the transformation of the character of the sinner. God speaks to his soul, tells him of his sin, arraigns him before the law as a transgressor. Faith responds in conviction, and confesses the sin. God speaks forgiveness and cleansing; faith receives, and the soul is set free, the sin is forgiven. God's goodness begets and develops love in the heart of the redeemed sinner, so that not alone does faith respond, but love also. From that time on in a living, growing experience there is another motive power added to the soul's service for God. It becomes not merely faith to receive of God's goodness, but "faith which worketh by love." Gal. 5:6. Neither is it a love which contents itself in profession; but "this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3. The soul gladly meets the test, "If ye love Me, keep My commandments."

Such faith, such love, does not question, equivocate, hesitate. It serves God, and develops a class of whom it is said: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

What Shall I Do?

ONE of the great questions in the religious world to-day is the Sabbath question. It is rapidly becoming a perplexing and overshadowing question in politics. At this very writing there are five bills before the Congress of the United States directly bearing upon this question.

The Christian world is divided upon the Sabbath. Nominally, the great majority of them observe with more or less regard the first day of the week. Fully one-half of them, perhaps more, really believe that the seventh day is the Sabbath. Various motives hold them back from its observance. This very condition was set forth by the prophet eight hundred years before Christ. Visioning the last days he exclaims: "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3:14.

On pages five and six of this issue is set before us the Sabbath question. The origin of first-day observance is clearly given. It is not the true Sabbath; it is the false. It

is not the rightful claimant to our hearts' service; it is a usurper. It is not the genuine; it is a counterfeit. Which will we choose?

We can understand how thousands revere the Sunday. It has come down to them thru a beloved church and ancestry. They say: "Father and mother observed it; grandfather and grandmother loved it. Good ministers, mighty men of God, taught it and kept it. Why should not we?"

So the business man feels over a counterfeit note of large denomination which has come into his hands. It is common to find English bank-notes indorsed all over the back by the names of firms and persons thru whose hands the note has passed. Such a note is, to the ordinary man, more acceptable than one crisp and new. He knows this firm, he has heard of that person; and all indorsing it have accepted it as good; surely it must be. Yet it is barely possible that it is a counterfeit after all. The last man tests it in every way possible, but it is proved false, and he, if honest, accepts the evidence and enters its amount as so much loss.

Even so the Sunday comes to us well-worn and often indorsed by reliable Christian souls, who believed it to be of God. We do not wish to lose it, and it is well to examine the evidence in its favor, if there is any. But the only evidence of worth to the genuine Christian is the word of God,

and there it has no standing. At the Bank of Heaven it will not pass current, whatever its indorsements; for no number of indorsements, no human legislation, will make true that which is false, or turn a counterfeit into the divinely genuine. Between this counterfeit and the genuine the world is divided.

"What shall we do?"—Do as God says. Do as Jesus Christ did—keep all God's commandments. When you yield your counterfeit, you do not meet with loss: God gives you something better. You may meet with ridicule, you may be ostracized, persecuted, slain, by those who love the counterfeit; but you will suffer in glorious company; you will have the peace of God. You can see in His clearer light how the errors of the past were suffered of Him, and how He blessed despite the errors the loyal hearts who held the spirit of the true, tho outwardly observing the counterfeit; but you will also see that the mistakes, errors, sins, darkness, of no one else excuse you. Ask not the question, "Lord, what can I get rid of doing and still be saved?" "How can I evade the cross and obtain the crown?" but like the sinner of old, "Lord, what wilt THOU have ME to do?" and you will hear again: "Fear God, and keep His commandments; for this is the whole duty of man;" "for this is the love of God, that we keep His commandments." May we, dear reader, be able to say, "His commandments are not grievous."

Studies in Romans

Rom. 4:13-18.

THE study in Romans last week brought us to consider the fact that the Lord calls sinners; He takes hold of men while they are yet in sin and lifts them out of their sins by giving them His own righteousness, and then He clothes them with His own power to day by day live the righteousness that He has bestowed upon them as a free gift. The verses that form the basis of the study this week are of great importance, and should have the closest study.

"For not thru the law was the promise made to Abraham or to his seed that he should be heir of the world, but thru the righteousness of faith. For if they that are of the law are heirs, faith is made void, and the promise is made of none effect; for the law worketh wrath; but where there is no law, neither is there transgression. For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee) before Him whom he believed, even God, who giveth life to the dead, and calleth the things that are not, as tho they were. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be." Rom. 4:13-18.

These verses again reiterate and emphasize the fact that it is the "righteousness of faith" that is to bring us into harmony with God. It was not thru the law that Abraham received the promise that he should be the heir of the world. "For if they that are of the law are heirs, faith is made void, and the promise is made of none effect." And

the reason for this statement is given in the words, "For the law worketh wrath."

The only thing that the guilty man can see in the law is condemnation. To him it "worketh wrath." As the sinner looks into the law he reads his doom. Hence he must turn by faith to the promises of God and obtain the righteousness that is a free gift, so that when he turns again to look into the law he may behold the reflection in his life of the perfect character of Christ.

A dead law or a law that had been abolished could not work wrath upon any one; for as the apostle says in the foregoing verses, "where there is no law, neither is there transgression." But since there is transgression, and the consequent wrath that is occasioned by such transgression, it follows that the law is a living, active force, and the penalty for violating it will be visited upon all who do not avail themselves of the righteousness that comes to the individual in answer to faith.

All these things concerning the law being true, it is fitting to again refer to the conclusion that Paul reaches at the end of chapter three: "Do we then make the law of none effect thru faith? God forbid: nay, we establish the law." Rom. 3:31. It is only the superficial or the selfish view of the subject that can make it appear that Paul gives any sanction in any of his statements to the theory that the law is abolished thru faith. The law is not abolished, but established. The mightiest argument that was

ever made in favor of the binding obligation of God's moral law is the argument of Calvary. It was necessary for the Son of God to give His own life and His own righteousness to man in order to clear him from the guilt of breaking the Father's law. The Son of God could suffer and die, but the law of God could not be abolished without sanctioning every crime and sin and vice in the whole calendar. The Father and the Son could unite in the agonies of Gethsemane, and they could endure the contempt and ridicule and suffering of the judgment-hall and of the cross, and thus open a way of escape for sinful man, but the righteous law must stand in its monumental principles of right thru all the enduring days of eternity.

"For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee)." The Jewish people claimed for themselves the great distinction of being the children of Abraham. But the Lord shows that He never had the design of making him so exclusive. He shows in this text that Abraham is "the father of us all." He is related to the Jew and Gentile alike, so far as the natural birth is concerned. And both Jew and Gentile, if they are saved eternally, are to accept the faith that Abraham had, which faith came to him, as has been abundantly shown in scriptures quoted in previous articles, while he was yet a heathen and in a heathen land. It would seem that the Lord had taken Abraham from the most uninviting and discouraging surroundings and made him the most illustrious example of faith so that every person who should come after might be encouraged to lay hold of the promises and receive the blessings that came to "the father of us all."

But special notice should be taken of the concluding utterances in the lesson of this week: "God, who giveth life to the dead, and calleth the things that are not, as tho they were." This utterance brings to view the plan on which God works. It reveals the fact that God exercises nothing short of creative power in bestowing the results of faith upon His children. That is the power He used in blessing Abraham, and that is the power He will use in blessing every one who will accept the blessings of the faith of Abraham.

"Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." 2 Cor. 5:17. The marginal reading of the foregoing text gives the statement that "if any man is in Christ, there is a new creation." The sinner has lost his character; he is not righteous, and has no power to become righteous. Hence the necessity of the Lord making an out-and-out creation, thru Christ, of a new man, by giving him the character and righteousness of God Himself. It is wonderful; it is past comprehension; but we may receive and enjoy the reality of this great truth if we will but accept it by faith.

We may have it all if we are willing to accept the faith that our God gave to father Abraham.

Abraham was persistent in accomplishing the great acts of faith in his life. "Who in hope believed against hope," so says the record of him, and it was "according to that which had been spoken." What had been spoken was ever the basis of Abraham's faith. What God says was the foundation for faith then, and the same is true to-day. If we are to have faith that will give us the character of righteousness, that faith must lay hold definitely of the actual words that the Lord has given. There is no other way for faith to be developed.

God's words are living words, and they are able to accomplish in the individual all that they say. And no matter how things may appear, we are "in hope" to believe "against hope" just as Abraham did. The very trial of holding on by faith when everything is calculated to fill us with despair is the very thing that makes faith strike her roots deep down into the promises of God and develop the strong character of righteousness.

"Wherefore ye greatly rejoice, tho now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth tho it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ." 1 Peter 1:6, 7.

T.

Fishers of Men.

AND walking by the Sea of Galilee, He saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He saith unto them, Come ye after Me, and I will make you fishers of men." Matt. 4:18, 19.

Jesus takes men where He finds them. More than that, He seeks for them where they are, at their daily tasks, in the assembly, in their homes, as they wander. Trained or untrained, polished or uncouth, rich or poor, He seeks them out and extends to them the invitation, "Come, follow Me."

So the call came to those humble fisher-folk. Not yet did He say, "Go work in My vineyard;" not yet did He say, "Go ye into all the world;" but simply, "Come ye after Me." They knew their own trade. To them the work of fishing was familiar in all its details; the dangers and the profits of the deep were to them well known; the weary waiting, the toil and disappointment, they had experienced. Jesus recognized them as strong men; He knew them as successful men, for they were masters of boats. He could use them in a greater work, and therefore the call, "Come ye after Me."

Just to follow Him. That was their first duty. They could not tell of His mission on earth, for they did not know it. They could not bring healing to the sick, for they as yet knew not the Source of life. They could but follow. In simply following they were obedient. But before them was the promise, "I will make you fishers of men."

The call and the promise came to them in terms they well understood. What wonder that "they straightway left the nets, and followed Him"? They heard and recognized the voice of the Master, the One who would take their training of toil and adapt it to the greater work of winning souls. In their hearts they longed for the greater work, and here was the opportunity; the call appealed to them in a way that impelled, and dropping the work that till then had seemed so all-important, they took up the greater work of the Master.

To-day the call to the toilers who go down in ships is the same, "Come, . . . and I will make you fishers of men." To the man who delves for the precious things of earth He declares, "There is treasure to be desired, . . . righteousness and mercy." To one who seeks to be great in this world, there is but one duty, "Sell that thou hast, . . . and come, follow Me." Not one is forgotten, not one is slighted. Not one is asked to do more than he can do. "Come, follow Me," He says. When we have learned the present lesson, He will send us forth; but just now the duty of the wanderer from Christ is to follow Him. With Him rests the responsibility, "I will make you fishers of men."

M. H.

How Russia Sees It.

GENERAL KUROPATKIN, former minister of war in Russia, has written to Herr M. Rensner, professor of international law of Berlin, a letter in which he declares that the psychology of the Japanese is so reverse from that of Americans that they are easily deceived. He writes, "When a Japanese says to you he likes you and is your intimate friend, it is not true. Deal with a Japanese just the reverse to what he assures you."

He declares that several years before the war broke out between Russia and Japan there was a hidden hostility toward the Russians that was very noticeable, and as time passed was intensified; and yet at that very time the Japanese government and newspapers began to announce that "Russia was their best friend, and that there never could be any trouble between them." "We believed those supposedly sincere assurances and suppressed all utterances in regard to the Japanese politics. But that was a great mistake and the cause of our failure. And yet the Japanese government and newspapers continued to be our greatest friends until the very moment the war was declared." He further says, "Whoever thinks in America that a war between the United States and Japan is absurd is very much mistaken or stupid."

General Arsenieyeff, who has just returned from an inspection tour along the Amur and Sungari rivers, according to a despatch from St. Petersburg, declares that where Japanese are being allowed to settle they are eating up the Russian villages like locusts. The general says that the Japanese can out any European race by mere economic stress. One village which had forty Russian farms now has twenty-two Russian and thirty Japanese farms. "If present conditions continue, she [Russia] will have to abandon the Pacific Coast entirely to the Japanese."

Against the Boycott.—The United States Supreme Court has handed down a decision which is certainly a blow to unionism, and that decision is in substance that boycotting is illegal, a violation of the Sherman anti-trust law, and punishable by a fine, that the discrimination against dealers is in restraint of trade. It came in a case brought by Mr. Low, a hat manufacturer of Danbury, Conn., whose factory was boycotted. The only hope now, evidently, is to amend the law.



Our London Letter

(From Our Own Correspondent)

IT is useless to deny that the government received a severe check at the by-election in Mid-Devon last Friday, when a constituency which has been consistently Liberal from time out of mind, returned the Conservative candidate by a majority of 559. The chief issue was a tariff reform, the opposition making use of the present high prices on coal and breadstuffs to strengthen their case with the electors, altho as a matter of fact Liberalism is in no way responsible for the condition of the markets. But tariff reformers are persistent and have an abundant supply of energy and enthusiasm. The Liberals, on the other hand, have been too much inclined to settle back at their ease. This striking defeat will awaken them to a sense of their danger.

English Politics.

The last two months have been rather a tame period in English politics; in fact, the year 1907 has not been an exciting one. The Colonial Conference amounted to very little. It was disappointing to both parties. The Hague Peace Conference, whose proceedings were at the outset followed with the deepest interest, turned out to be something of a fiasco. It said little and did less in the direction of securing peace among the nations. Some few conclusions were arrived at in reference to the rules of civilized warfare, the value of which time will have to determine. Europe will continue to be an armed camp, and if the military budgets increase during the next few years at the rate which has obtained since the first Peace Conference, it will be hard for even the most sanguine advocates of internationalism to maintain a belief in the efficacy of such conferences as agencies of reform.

Military Matters.

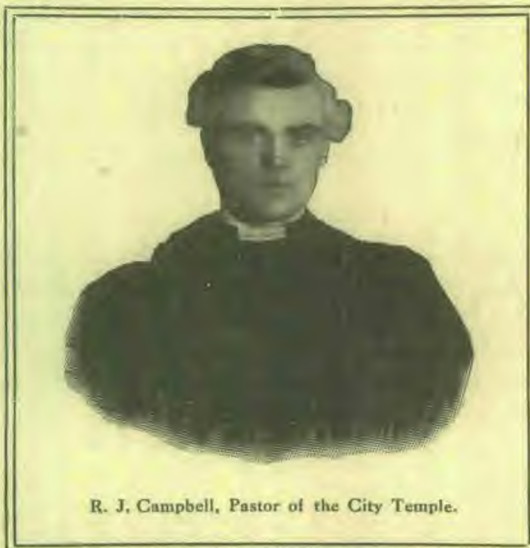
On the whole the military spirit is easily holding its own in England. The Liberal Party, by passing an Army Reform Bill, has distinctly improved the status of the war department, and while it has succeeded in saving a few millions, there has not been the slightest loss in efficiency. Under a Liberal regime there is no immediate danger of an act calling for conscription or for compulsory military training passing the House of Commons, but the present government will not always be in power and agencies are at work already under private auspices which are doing much spade work in the direction of fostering the military spirit among the young men, and it would not be at all surprising if an incoming Conservative government should pass a measure calling for universal military training as a necessary safeguard against possible invasion.

The Religious Atmosphere.

The religious situation is an interesting one. We are evidently still in a time of transition. Cautious men among the Non-conformists, men who are three-fourths politician and one-fourth preacher, are waiting developments before taking a definite stand. Mr. R. J. Campbell continues his New Theology campaign and has a reasonable number of supporters, both among the clergy and the laity. His strong advocacy of Socialism is making him friends among the Labor Party. No doubt his influence among evangelical Christians is not what it was before he entered upon his

new evangel. He will never regain what he has lost, but with the rapidly growing multitude which is committed to social revolution, he bids fair to become something of a popular idol.

Theologically considered, Mr. Campbell's position is becoming fairly clear. He is simply taking into the pulpit the opinions which the higher critics have been advocating in the scholarly world for the past fifteen or twenty years. Hitherto such teaching has been chiefly confined to universities and a very few theological seminaries, as well as to books and periodicals of a more or less technical character. Some of the comparatively unknown preachers have endeavored to expound it from the pulpit; but R. J. Campbell is the first clergyman of influence and prestige to launch out boldly on a course of action which commits him apparently irrevocably to the higher critic's platform. In doing this he naturally voices the real feelings, not only of a large class which has grown increasingly indifferent to the claims of evangelical Chris-



R. J. Campbell, Pastor of the City Temple.

tianity, but also of many of his colleagues in the ministry who have not the courage to take their stand by his side. In time some of these will doubtless do this. The leaven is at work. Every day makes it increasingly manifest that popular Christianity has traveled far from the teaching and spirit of the New Testament. Mr. Campbell hardly exaggerated the facts when he said in a recent sermon on the resurrection:

"Our whole outlook has changed, and we may as well recognize it at once. We do not take the view that these New Testament Christians did about death. Seeing that it is impossible for us to think the same thing nowadays, where is the good of taking a text from these words and asking our hearers to put the same meaning on it that Paul did? If we can not believe in resurrection as Paul did, where is the good of trying to treat his words as infallible?"

As a matter of fact, the so-called change in views really involves outright apostasy. There were plenty of men in Paul's day who could not believe in resurrection, but they did not call themselves Christians, let alone ministers of the Gospel. A prominent exponent of agnosticism in this country has only one fault to find with the New Theology, and that lies in its name. He practically accuses the City Temple preacher of stealing his thunder, and professes wonder that Christians



City Temple, Holborn Viaduct, London.

should uphold in Campbell what they condemn in him.

The Churches and Socialism.

Mr. Campbell and his sympathizers are as a matter of course sailing under false colors. They could not do this if the present were not a time of general apostasy. It is only too true that the verities of the Gospel are to-day openly flouted by many professed Christians besides the incumbent of the City Temple, so that his position is really not singular, only so far as he has expressed his views with a warmth bordering on recklessness and from his influential position has attracted widespread attention.

Of course Mr. Campbell is by no means singular in his advocacy of Socialism. That movement is gaining support amongst clergymen of all denominations. In yesterday's papers appears a manifesto signed by over a hundred ministers, some of them men of prominence and influence, stating that the Socialism they believe in (sometimes known as "Christian Socialism"), "involves the public ownership and management of the means of production, distribution, and exchange, and is therefore essentially the same Socialism as that which is held by Socialists throughout the world."

In to-day's papers we have Mr. Perks, a prominent Wesleyan preacher, saying in an interview that he is opposed to Socialism and that he believes the Wesleyan church will use its influence against Socialism of to-day even as it fought radicalism at the time of the French Revolution. The time will probably come when all clergymen will take sides on this question. At the present, Socialists are exceedingly active, and their organization has become very full and efficient. They make no odds, for the most part, of rejecting the teaching of Christianity. Their gatherings are marked by numbers and enthusiasm. The churches, on the other hand, are losing both adult members and Sunday-school pupils. Faithful, loyal souls are asking what it means. Wesleyans report a decrease of 12,000 in their Sunday-school membership, and Baptists admit a falling off of 3,000. The working classes which naturally form the bulk of the population, have stood aloof from the church of England for years past, and now the Non-conformist churches are losing the support of this large section. It has been suggested that the Christian churches are losing influence and prestige amongst the lower classes to the extent that Socialism is advancing. If this is true, the reason may be that the churches are also losing much of their original fire and earnestness. Socialism can never take the place of Gospel Christianity, but a pushful, aggressive Socialism may prove more attract-

ive to the poor and down-trodden masses than a Christianity which is such in name only.

Buddhism in Britain.

The year 1907 has witnessed not only the advent of the New Theology, but also the definite formation of "The Buddhist Society of Great Britain," with headquarters in a fashionable quarter of London. The secretary stated in a recent interview that there are quite a number of Europeans, both in Great Britain and on the continent, who are convinced Buddhists, having become so thru study and travel in Buddhist countries. He added that this was quite explicable, since there was nothing in primitive Buddhism which conflicted with the teachings of modern science. The society aims to carry on an active propaganda and will not unlikely gain followers. The time is favorable for such movements.

In the closing days of 1907 England lost one of her greatest scientists in the death of Lord Kelvin, better known as Sir William Thomson, who filled for fifty-three years the chair of natural philosophy in Glasgow University, and whose discoveries and inventions in the realm of physics are legion. We owe to him the submarine cable, to mention only one thing. Mariners will probably continue to use the Thomson compass, and likewise the sounding machine invented by the same fertile brain, from which have come more than three hundred original papers having to do with every branch of physical science. Lord Kelvin is the last of the giant-brained men who made the Victorian reign illustrious in the annals of science.

Speaking of science, one is reminded that toward the close of 1907 a regular system of wireless telegraphy was opened up between the British and Canadian coasts. For five pence (ten cents) a word for ordinary messages, or half that price for press messages, any one can have his Marconigram flashed across the Atlantic. This is indeed nothing less than marvelous.

King Edward again exhibited his usual tact when he conferred on Florence Nightingale, living in honored retirement and gradually falling in health, the new Order of Merit, which she is the first woman to receive. It is fitting that this much-loved heroine of the Crimean War and pioneer in scientific nursing should be thus recognized.

M. ELLSWORTH OLSEN.

A Catholic View.

THE "noblest man in the world to-day" is what Bishop Muldoon of the Roman Catholic Church called President Roosevelt in a speech on "The President of the United States," delivered at the banquet of the Illinois council of the Knights of Columbus, in Chicago, January 30. So says the Chicago "Tribune." The Bishop continued:

"The United States is the strongest and most perfect of governments. As its head, he becomes the greatest power in the world. He stands for power and for authority, and there is no one who can better appreciate him than the Catholics.

"There is no man who can speak better of the President of the United States than a Catholic layman or a Catholic priest. The fact that he

stands for power and for authority makes this possible, for the Catholic is best able to appreciate it. He symbolizes the power of the earth.

"To-day the offering we make to him is the offering of 1,000,000 children, standing around the White House, if you will, hand in hand, ever ready to obey his will, and knowing for what he stands. To act against his will is to act against God's will. And so I encourage the Knights of Columbus to draw their swords, if need be, in defense of him, against anarchy, against dissolution.

"The Catholic Church never has had a fairer field for its work than it has here in the United States. We are not only Catholics; we are American citizens. The better citizens, the better Catholics we are.

"Who is the greatest friend the President has to-day? Is it the wealthiest men or those in power? Or is it the one that teaches that we must obey the laws of God, and the laws of God are the laws of the United States? There is no sectarianism in the laws of the country."

Now no one who knows aught of the Roman Catholic hierarchy will believe for a moment that Bishop Muldoon has abjured Romanism in the slightest degree. He still holds his allegiance to the See of Rome, first, last, and all the time. Holding this, he must be assured that President Roosevelt is working in perfect harmony with the Papacy. They are "ready to obey his will," "knowing for what he stands," and therefore knowing that he stands for the interests of the Papacy.

Bishop Muldoon and his brethren believe that God's will is expressed thru the Roman Catholic Church; that her voice is the voice of God, her law the law of God; they also believe that they KNOW "for what the President stands;" and, furthermore, the bishop declares that "to act against his [the President's] will is to act against God's will;" therefore the President of the United States in his exercise of public functions stands for Roman Catholicism. If this were not so, how could the statement be true, "The better citizens, the better Catholics we are"?

Never before until that papal opinion, voiced by Justice Brewer of the Supreme Court, in the Trinity Church Case, in 1892, and the concurrent events surrounding it, did we hear from Roman Catholic authorities any approval of this government or its federal head. It was not a government blessed of God. But since the declaration that "this is a Christian nation," by the Supreme Court, since the yielding to the clamor for religious legislation on the part of Congress, since the approval of these things by the chief magistrate at various times, and the many other acts favorable to "the church," Roman Catholics have been satisfied that America is fast swinging into line among the Catholic nations of earth.

These are items of more than passing note. Every true Protestant and patriot ought to have an appreciation of the situation, to which, sad to say, the great mass is blind. Rome should be expected to do all in her power to win and control the United States as she once controlled Spain and France and Italy. Logically, she must do this; but wo worth the day to the nation and the world when her efforts are accomplished.

The British Navy.—English naval experts now state that England possesses not only the biggest, most powerful war-ships afloat, but the biggest and fastest destroyers on the sea, and that her navy is more nearly ready for war than that of any other nation. In a recent review of 182 ships, 116 were able to leave immediately. Her naval expenditure is about \$175,000,000 a year. England's ambition is to possess a navy equal to any other two European powers, and it is stated that at the present time the tonnage of the combined navies of Germany, France, Russia, Italy, and Austria is not as great as England's.



Portraits of the late King Carlos of Portugal, his son, the Crown Prince Luiz Philippe, Duke of Braganza, who were assassinated in Lisbon on February 1, and Queen Amelie. The king, queen, and their two sons, Philippe and Manuel, were on their way to the palace in open carriages, going from the railroad station on their return from Villa Vicosa, where they had been sojourning for a time, when they were fired upon by a band of men who were waiting for them on a street corner. The outline of the realm over which the late king ruled is given also in connection with the portraits.

Portugal has been in a condition for some time bordering on revolution. When Carlos ascended the throne in 1889 on the death of his father, the omens were fair for a peaceful and useful reign. He had made a favorable impression on his people during a short regency preceding his father's death, but very soon trouble began among the discontents, and almost every one of the seasons in each year witnessed outbreaks, revolutions, and violence in the kingdom. This led up to the appointment of Franco as prime minister and finally dictator of the realm; the parliament was dissolved, and Franco refused to recall it according to the terms of the constitution. His reply to the demands for the calling of the parliament was, "My dictatorship is administrative, not political. To govern by decree is an affair of transition, a passing thing. Whenever the parties are conscious of their duty and ready to do it, parliament will be open to them. In the meantime, I must do the work of reform. I must do my duty. I shall govern over the parties, and, if necessary, against the parties."

His policy was adhered to so closely that the country was filled with revolutionary and anarchistic ideas, with the result that he and his oldest son were assassinated, as above stated. The second son, Prince Manuel, was immediately proclaimed king, Franco was deposed and fled from the kingdom, and at present it looks as tho the country would again enjoy a term of quiet, especially so since the despotic hand of the dictator was so promptly removed by the newly crowned king.



Progress in China.

TO those knowing the difficulty of learning new languages and customs, it could hardly be expected that much headway could be made for the first two or three years in such a field as this, yet we are glad to report that the message is already beginning to make more rapid progress. Up to a recent date the believers in this section of Honan have been few and scattered, little lights in the darkness, so dim and far between that they seemed lost; but from December 8 to 14 a general meeting was held at Shang Tsai, which brought great encouragement to the workers. This was at Brother Westrup's station. There were about fifty native Sabbath-keepers in attendance, and the larger number of these were the result of the work of 1907. Of the foreigners present there were Brother and Sister Westrup, Brother and Sister Allum, and Brother Esta Miller.

During this meeting seven were baptized, of which four were men and three women. These three women have all unbound their feet. With these baptized and those who had received baptism previously, we were enabled to organize a church of eleven members here at Siang Cheng.

Quite recently a good interest has arisen in a large market-place to the north of Shang Tsai station. Several Sabbath-keepers from this place were in attendance, some of them walking the distance of sixty miles to be at the meeting. Something over a year ago a man accepted the truth and began keeping the Sabbath in the village of Shih Chiao, ten miles east of Siang Cheng. The work there has grown to the extent that now there are five families of Christian Sabbath-keepers in that neighborhood. Many of them have had to pass thru months of bitter persecution since they began keeping the Sabbath according to the commandment, but all are of good courage, and their earnestness is winning others.

Sometimes those of other Protestant religions feel constrained to join us. Among these is one with whom we have had occasional studies for the last six months. He has been a colporteur for many years, and his knowledge of the Bible is far beyond that

of the average native Christian. Long ago he was convinced of the Sabbath truth, but was told that our ideas concerning the second coming of Christ were fanatical and were leading to discouragement; but he found as he studied with us that we presented no exact time for the Lord to come, and he saw by the fulfilment of the prophecies that Christ's coming is near at hand, and that a message of reform is necessary to prepare the world for that great event.

Our great hope for the growth of the work in China is in the literature. Up to the present, we have had none, or practically none,

Christian Responsibility.

"If I have eaten my morsel alone!"
The patriarch spoke in scorn;
What would he think of the church were he shown

Heathendom, huge, forlorn,
Godless Christians with soul unfed,
While the church's ailment is fulness of bread,
Eating her morsel alone!

"I am debtor alike to the Jew and the Greek,"
The mighty apostle cried;
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing—we have bread,
But we eat our morsel alone.

Ever of them who have largest dower
Shall Heaven require the more.
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said:
"Give us, give us your living bread,"
Yet we eat our morsel alone.

"Truly as ye have received, so give,"
He bade who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call
For whom the blood of the Lord was shed,
And His body broken to give them bread,
If we eat our morsel alone?

—Bishop of Derry.

and our colporteurs have had to go out with nothing more than Gospel portions. What the literature is and has been in other fields, it will be here. The need for the printed messengers in this field is great and urgent, for the reason that the number of workers is so small and the mass of people to be reached is so large. To provide literature for over four hundred millions of people will require large printing facilities. While the native workers will be the means used by the Lord for the spread of the literature, yet we must have a large increase in the number of foreign workers. Considering only China proper, there are eighteen provinces, ranging in population from five to thirty-eight millions. Can we expect progress without at least one good center in each province, manned by two families of foreign workers? As you consider this field, may the Lord of the harvest help you to see your responsibility to help give the last message of mercy in this enemy's stronghold.

A. C. SELMON.

Siang Cheng, Honan.

Good News from India.

It will be remembered that in one of Professor Shaw's recent letters he told us of endeavoring to obtain connection with the Tamil Sabbath-keepers, those who were Christians and yet who have been keeping the Sabbath for no one knows how long. He writes under January 1 to Elder Spicer at Washington: "We have at last found our way to the Tamil Sabbath-keepers, in company with Brethren Enoch and James. Our reception has been far beyond our expectation. They have welcomed us with outstretched arms, and together we are studying God's word. Their knowledge of the Tamil Bible is surprising, and their true Christian Sabbath-keeping is refreshing. They say that they have five churches with a thousand members, and four church schools with one hundred seventy pupils. With the truth they possess, there is a missionary spirit, and they desire that this truth shall be published. To this end they are beseeching us to place a missionary among them to give them further instruction, and they offer land upon which to build our house. In addition to the keeping of the Sabbath, they are looking for the soon coming of Christ, are believers in Bible baptism, the Lord's Supper, and support their work by tithes and offerings."

Professor Shaw further tells us that he expects soon to write up a fuller account of his visit with them, together with photographs of the people, their homes, and places of worship. Our prayer is that this people may be blessed in learning more of present truth, and that God may specially bless our missionaries in that great and needy field.

Our Work and Workers.

THE brethren at Dallas, Texas, dedicated a new church building January 25, Brother C. Santee preaching the dedicatory sermon.

BROTHER WM. COVERT reports a net gain of more than one hundred members in the Northern Illinois Conference during the past year, a good report for a small conference.

THE officers of the Indiana Conference, elected at a meeting held January 16-21 at La Fayette, Ind., are as follows: President, W. J. Stone; secretary, W. A. Young; treasurer, T. A. Goodwin.



Meeting Place of the Sabbath-keepers in the Shih Chiao Village, China.

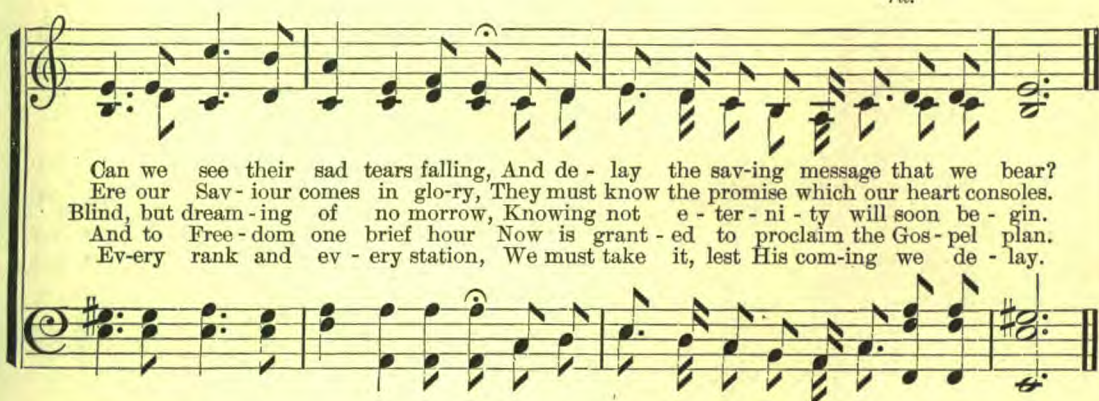
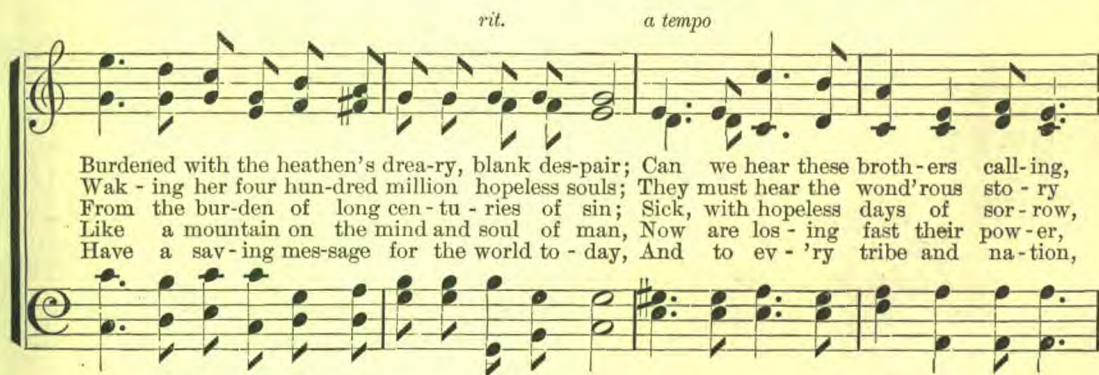
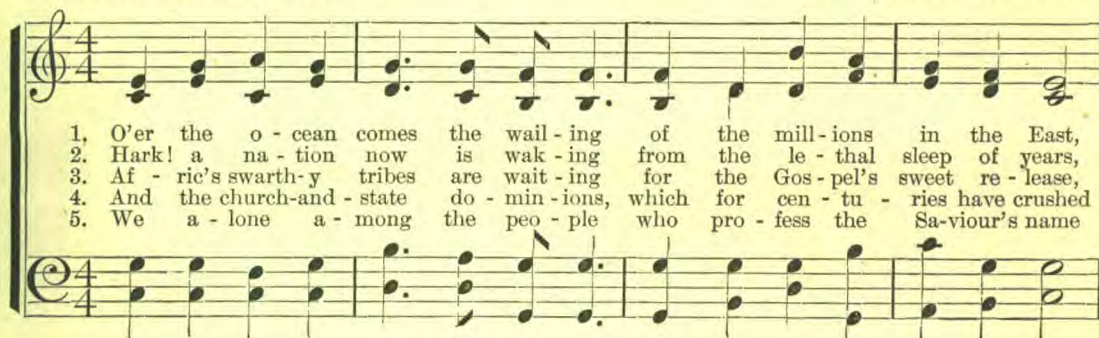
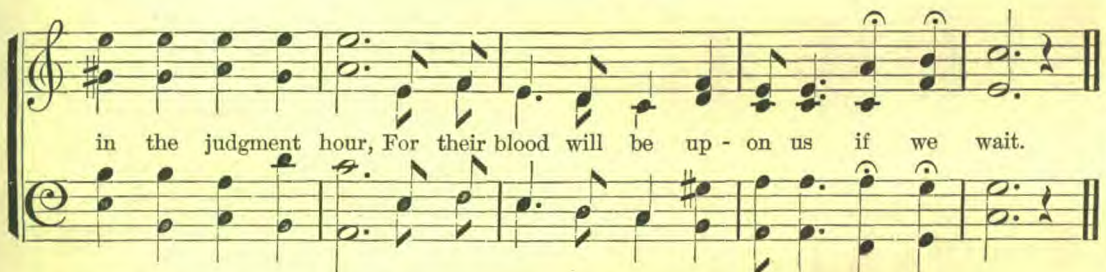
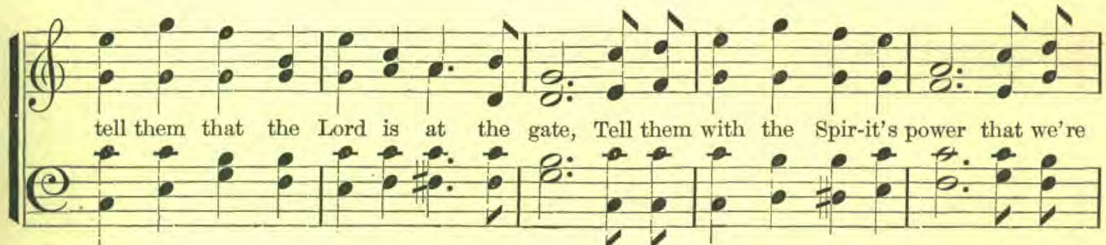
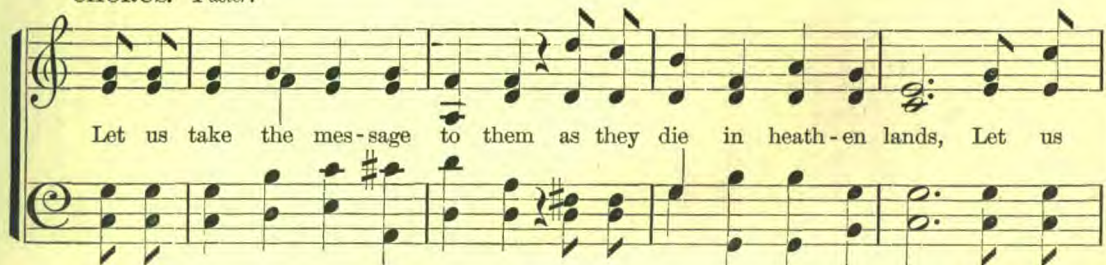


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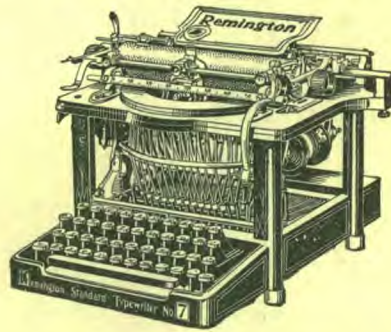
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THE man whose hopes grasp not the future state,
Whose eyes look not beyond this fleeting span,
Who sees not just before the hard-pressed van
A prize that towers high, a pearly gate
Whose pillars, strong and massive, wide and great,
Speak but of promised strength to puny man,—
He long the face of parting friends may scan,

For change may come, or death, their common fate.
But O the joy that thrills the hearts of those
Whose hopes are built on faith in Jesus' cross,
Whose eyes behold the land of promise nigh;
They part, but with no fear of earthly woes,
They part, nor count the tears of pain as loss,
Their parting word Farewell, and not Good-by.

MAX HILL.

A Stem of White Gilly-flowers---Its Teaching

By Emma Hildreth Adams



ON a recent evening the writer sat alone in her room reading beneath the electric lights. Suddenly there swept thru the room a whiff of perfume, subtle, penetrating, arresting instant attention.

Looking around to ascertain whence came the fine odor, I was reminded that during the day I had placed upon a small stand at one side of the room several stems of gilly-flowers.

I had been attracted—in a friend's garden—simply by the beautiful coloring of the blossoms, a delicate pink shaded up to a rich, vivid crimson, and not by their odor, which, in the California variety of this hue, I had never found inviting.

I continued my reading, thinking that possibly my imagination had generated the fine scent. Presently a second wave of the appealing fragrance broke around me. My curiosity awakened now, I rose, went to the stand, lifted the vase in my hand, and looked for the source of this elevating pleasure.

There, hidden behind the taller stems, gleamed under the artificial light a short stem of the white variety of the pretty blossoms, exhaling sweetness inexpressible, sending out gentle comfort, awakening uplifting emotions, accomplishing its exquisite mission daintily, uttering no cruel word, incensed by no rivalry toward its more conspicuous, more showy kindred.

Instantly there flashed into mind the thought: What an object-lesson for human beings! Why may not men and women, young people, even children, truly trained, indeed, why may not *I* evoke pleasure so welcome, awaken rapture so rare, attract other hearts with power so keen, give comfort so unmixed, by simple sweetness of deeds, pure fragrance of character.

Why may not men and women, why may not *I* express as clearly, as impressively, by deeds, looks, and charming bearing, God's purpose in creating us—that of glorifying Him and of making every one around us as happy as possible?

The gilly-flower lives to gladden by its tints and hues, to breathe out entrancing

sweetness; to win astonishment at the strange alchemy by which it extracts those tints and hues from the glowing sunlight, and that sweetness from the inert, homely, gray soil. It never worries lest the ground shall withhold the singular elements from which it gathers odor, scent, perfume, lest the sun shall refuse the requisite light and fervor.

How blissful would be man's life on the earth did he but fulfil his mission as placidly, with as little display of envy, jealousy, greediness, and selfishness; were he as willing to be overlooked that others might shine and be admired.

That would be an almost ideal condition of being, akin to the future kingdom of



One Variety of the Gilly-flower.

Christ on the earth, wherein LOVE shall be the exclusive rule of action. Each member of the race would concede to all others full right to life, to liberty, to exercise every fine inborn mental power in pursuits for which they were adapted. To every one room would be given to take root and develop.

Ownership to vast estates in land would no longer be claimed by a few men in any country, while thousands of the race possessed none at all. Great forces of men would not be toiling for a starvation wage while millions in fortunes were being accumulated by a few hundred financiers.

To live, to live to send a thrill of pleasure

into a sad heart, a sense of companionship into a desolate soul, an emotion of joy into a mind stricken with grief, a spark of hope into a spirit faltering, irresolute, is to set before one's self a high aim and purpose. It is to render one's life sweet with perennial fragrance.

Don't Marry a Man to Reform Him.

HUNDREDS of women have married drunkards with the idea that they could help them reform. The plan does not succeed once in a hundred times.

If a man has the moral strength to reform he can do it before marriage, instead of running the risk of dragging a woman down to want and misery.

The man who says to a girl, "Marry me, and I am sure that with your help I can reform," is a coward.

He has no right to shift the responsibility of his reformation to other shoulders.

That is a burden and a fight that he must carry alone. Thru his own moral stamina and strength of will he must win the battle.

When a girl finds that the man whom she has grown to love is addicted to drink, she can help him with love and sympathy, but she commits a grave error if she marries him unless his reformation is complete. She has no right to marry and bring children into the world handicapped by the curse of a drunken father.

If the girl who contemplates marrying a man to reform him could look into some of the homes ruined by drink she would be entirely cured of her philanthropical tendencies.

Where the head of the home is a drunkard there is squalor, want, misery. The wife and children are neglected and wretched.

A girl's influence over a man is great as long as she stands for all that is good and pure.

Don't be foolish and spoil your whole life thru a quixotic idea of saving a man. You owe a duty to yourself, and it would be most wrong to marry a drunkard. There are many sober, worthy young men among your acquaintances—bestow your affections on them. The man who has conquered temptation is safe, but not the one who has yet to conquer it.—Beatrice Fairfax.

THE saloon-keeper taxes the town ten times as much as the assessor.—Searchlight.

"THE live husband will try to be worthy of his wife by an ambition to make a success of his calling. He will want to take an honorable standing among men."



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Cooperation Corner.

We have a very interesting letter from one who is keeping up a public reading-rack in a Southern city, and it seems to us we will be able to help in supplying some good literature thru our cooperation corner. Those who have donated toward the cooperation corner in the past can heartily appreciate what a blessing this fund has always proved. It has assisted many in the circulation of the SIGNS; it has brightened the lives of prisoners; and it has enabled us to meet calls which have come to us from foreign countries. Here are just a few lines from the letter to which reference is made:

"I wish to say that I am at present, and have been for three years, an employee in a railway station. For six months or more I have been a Sabbath-keeper and am stronger in the faith now than ever before. For one month I have been trying to keep up a reading-rack in the station waiting-room. A great many people visit this place and a reading-rack, in my opinion, will do much good. I am right here to look after it and take care of the literature. My means are limited; therefore if you can place my name in some of your publications in the way to get good literature I will appreciate it very much."

Shall we send this brother some copies of the SIGNS which will be suitable for placing in the reading-rack? We are now offering to send a collection of back numbers taken from our Gospel series at the rate of fifty cents a hundred. Address, Cooperation Corner, SIGNS OF THE TIMES, Mountain View, Cal.

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This is the list of Bible Lessons or talks outlined by the General Conference Educational Department to be presented during each of the first three school years.

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With these readers the parent or teacher will find the task of interesting the child in Bible stories and of teaching him to read an easy one.



While the special purpose of True Education Readers Nos. One, Two, and Three is to put the child in possession of a complete key to English reading, they also familiarize him with the most important Bible truths. Three times over they tell of God's plan for the earth in the beginning, the successive steps in the work of Creation, something about each of these steps, a sketch of certain selected Bible child biographies, including the life of the perfect Child, Jesus, His work, His sacrifice, the plan of salvation finished, and the new earth.

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The Second Time

Enriched by many illustrations, enlarged by additional topics, made more interesting by sketches from the lives of insects, birds, and animals, the incidents of the Gospel story are given the second time in True Education Reader No. 2.

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True Education Reader No. 3 tells it again, and in connection with it brings in a variety of other matter, such as poems, biographical sketches, Bible selections, our Saviour's parables, simple lessons on physiology, geography, and botany, and adapts it all to the growing intelligence of the child in his third school year for whose use it is intended.

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The oral Bible lessons which follow the same outline as the readers are given by the teacher or parent before (perhaps one or two weeks) the child comes to the subject in his reading, so when he does come to the lesson in his reading, he recognizes it and reads with greater interest and understanding.

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The regular text-book for Bible study which is now being prepared for grades or school years four, five, and six, is developed from this same outline. Hence, the child's fourth, fifth, and sixth year's work in Bible will be in the nature of a review of the lessons, the general features of which he has been made familiar with during the preceding three years.

An Illustration

Suppose a child with his parents takes a trip across the continent. Before he reaches each point of special interest, he is told a story concerning it by his parents. When the point is reached he has developed an interest in it and is likely to remember something about it.

The next year the trip is taken again. The same method is followed by the parents. More points are visited and much more is learned about those seen the first time.

The succeeding year he takes the same journey but with various side trips and spends more time at each point. Old memories are revived and strengthened, new facts concerning familiar places are learned, and all is vividly impressed upon his mind by the thrice-told story to which he has listened and the threefold view he has enjoyed.

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Contained in This Issue.

With Our Inquirers	Page
Questions Nos. 2398 to 2404	2
General	
Christ the Teacher and Healer	3
The Law of Rest in the Healing of Disease	4
High Treason	5
Home Bible Studies	
The Change of the Sabbath	6
Our Bible Band	16
Editorial	
Faith and Love	8
What Shall I Do?	8
Studies in Romans	8
Fishers of Men	9
How Russia Sees It	9
Outlook	
Our London Letter	10
A Catholic View	11
Missions	
Progress in China	12
Good News from India	12
The Home	
A Stem of White Gilly-flowers—Its Teachings	14
Don't Marry a Man to Reform Him	14
Poetry	
Afterward	1
Without a Guide	4
Go Forward	5
Christian Responsibility	12
The Parting Word	14
Music	
The Bugle Call of Missions	13

Next week the study of Daniel 6, "God the Preserver."

Four tons of publications have been sent out from this office the last two weeks.

A New Opium Cure.—Some time ago the *SIGNS OF THE TIMES* noticed a new opium cure discovered in Malaysia. A news item from the *New York World* under date of February 6 declares that the National Aid Society of that city has secured a supply of the new combreum plant, and that they will furnish it free with full instructions for its use to any sufferer. Genuine cases would doubtless have to be vouched for. Address Rev. J. C. Ives, Secretary National Aid Society, Branch 22, 134 East 35th St., New York City.

Every noble soul admires a purpose, even in a little boy. A little fellow was killed in San Francisco not long ago by falling from a high fence in his hurry after the school bell had rung. His skull was fractured by the fall. One of his purposes was never to be late to school, and his last words were, "Am I in time for school?" Of what far greater importance is it that men shall make the great moral questions of life their purpose, the great soul-absorbing principles that shall control them in all their actions and all their plans. We may fail in earth's enterprises from one end of life to the other and still make moral success. Sometimes in the wrestle with greed honest men are bound to fail, but we can so hold to the moral purpose of serving God, being true to Him, that in that last great reckoning day the purpose thru Him will have triumphed and eternal success will be achieved.

Of eleven news articles on the first page of a newspaper taken at random, eight refer to crimes committed, prosecution of criminals, or the denunciation of crime and evil.

A railway signalman, writing in the *Atlantic Monthly*, declares that the blame for the numerous railway accidents should not be charged to the railway officials or management, but to the men themselves, who ignore plain rules and "take chances." They regard the rules as "permissive" rather than as "positive," and therefore use their own judgment as to whether they shall regard them or not. But why do not the railway managements deal with such men? When 5,000 deaths and 76,286 injuries occur within a year, some one ought to act decisively. Men ought to be compelled to abide by rules. But this same sort of carelessness is manifest in the moral world as well. God's rules are considered permissive rather than positive, and human expediency overrules divine right.

Man's Nature and Destiny.

One of the striking signs of the present day is the recrudescence, the revamping of the old heathen cults, calling them by new names, as well as the persistence of the other old beliefs, upon which have been builded the doctrines of purgatory, spiritism, universalism, eternal torment, etc. All these can not be true. Are any of them? Is the foundation true? Has man an immortal soul, a deathless spirit, something which survives all the ravages of sin and time? Our Bible-reading next week is on the nature of man and his condition in death.

Washington and Lincoln.—This issue of our paper comes just after the birthdays of two noted Americans who deserve mention, not simply for the high positions which they held in the gift of the people, nor for the way in which they discharged the duties imposed upon them by these positions, but on account of the principles which they held, principles which made them great. The first, whose birthday comes last, that of Washington, on February 22, was one of the greatest characters, and perhaps the greatest, in the founding of the Republic. The other, Abraham Lincoln, was born on February 12. The former has been called "the father of his country," the latter "the saviour of his country." Lincoln was certainly a martyr to the principles of liberty. Religious liberty was not so much a question with these men as civil liberty, but they both held to principles that would place them in the rank of the most ardent advocates of freedom of conscience.

It was Washington who declared that "every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience." It was Abraham Lincoln who said in his great "lost speech," so called, "Those who deny freedom for others, deserve it not for themselves; and under the rule of a just God can not long retain it."

We would like to have our Sunday-law friends weigh their aims and measures under the light of these statements. It matters not how few in numbers those may be who are affected by Sunday laws, it matters not what their standing may be in the community in which they reside, they may be the poorest and meanest of American citizens, yet their rights of conscience in the sight of God are equal to the rights of their fellow men, and the majority have no more right to effect legislation which will work hardship to them than has a tyrant on a throne to oppress an entire people. Very earnest reformers, like Judge Wallace of Kansas City, think they are doing God service, but if the part which he is acting is carried out to the fullest, he will find that he has undermined the sacred temple of true liberty, and the structure which he has reared in honor of Sunday law will fall, and crush her devotees in its destruction.

Our Bible Band.

It is well to remember the fact that Israel was surrounded by nations sunken in the grossest idolatry. Many of the degenerate Canaanites remained in the land. Various prohibitions and laws given to Israel can be better understood in the light of these facts. Some of these idolatrous religions taught unlawful intercourse between the sexes as the highest acts of devotion. It was a woman devoted to corrupt worship, that Judah supposed Tamar to be. Gen. 38:21. The heathen priests shaved their heads and trimmed the corners of their beards; God's priests were forbidden to do this lest they should seem to be like them. Many other customs were prohibited for the sole reason that they were heathen customs.

Schedule for Week Ending March 7, 1908.

Sunday	March 1	Num. 20, 21	Psalm 62
Monday	" 2	" 22, 23	" 63
Tuesday	" 3	" 24, 25	" 64
Wednesday	" 4	" 26, 27	" 65
Thursday	" 5	" 28, 29	" 66
Friday	" 6	" 30, 31	" 67
Sabbath	" 7	" 32-34	" 68

While Israel abode at Kadesh, Miriam died (Numbers 20), and was there buried, like the hopes of the people. There they stood on the very borders of the land of Canaan, and all that prevented their entering was unbelief. Then comes the murmuring for water, provoking Moses for their sake till he spake rashly with his mouth and took glory to himself rather than giving glory to God; the heartless refusal of the Edomites of a passage to Israel thru their land; and the death of Aaron at Mount Hor. A fruitful chapter for thought and meditation.

In chapter 21 are the stories of Israel's victory over the king of Arad, the deaths by fiery serpents and God's means of healing by faith; several interesting stages in their journey; the victories over Sihon, the Amorite king, and Og, the king of Bashan. Fragments of poetry also enliven the chapter.

Chapters 22 to 24 are of wonderful interest. Balak, the idolatrous king of Moab, together with the Midianites, endeavors to hire an apostate, but, evidently, a once-famous prophet, Balaam, to curse Israel. They send 400 miles to the land of their forefathers to secure Balaam, who, like many later examples, is willing to prostitute his high office for gain. God finally permits him to go, but on condition that he speak the truth as revealed. Three times does Balak seek to secure a curse; three times God turns it into a blessing, delivering most beautiful prophecies of Israel and God's dealings with His children. The next chapter shows how Balak brought the curse upon Israel in inducing them to sin after the counsel of Balaam, who was afterward slain. Chapter 31:8. How unlike the character of Phinehas!

Chapter 26 records the second census of Israel. It would be well to compare this chapter with chapter 1, and note how some tribes gained and some lost during the wilderness journeying. Chapters 27 to 30 relate to various laws and ceremonies which may be quite readily understood. Note how the rights of women are guarded in the 27th chapter.

Chapter 31 is an account of war with the Midianites and regulations regarding the division of spoil. Chapter 32 relates to the settlement of the two and one-half tribes beyond the Jordan. Chapters 33 and 34 tell us of the many journeys, and directions for the boundaries of Israel.

Psalms 62 to 68 are especially rich in supplication, in praise, in exaltation of the power and goodness of God. The last of these recalls God's coming again, and in connection with the preparation for that event recounts God's power and work in mighty movements of the past.